

THE BETTER WAY

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Original Essays.

Written for The Better Way.

THE PROBLEM OF GOD.

BY HENRY FRANK, L. L. D.

At the request of the editor of THE BETTER WAY I will try to construct an argument on the proof of the existence of a God. But to begin with let all the readers of this article understand that by the term God I do not mean the commonly accepted personage bowed down to by the superstitious of this and all other ages. Perhaps my definition of the term will best appear in the course of the article itself.

I affirm that the God idea is inherent, innate and indestructible in the human breast. It tinged the firmament of man's hope in the earliest dawn of human civilization and has evermore brightened the orbit of mankind's progress in the process of the ages. This is what the poet means when he sings "he doubts not through the ages one increasing purpose runs"—the purpose of the divine unfoldment of the infinite through the finite. He alone who lives in harmony with this "increasing purpose" of the Eternal finds peace in his soul and triumph for his earthly pilgrimage.

But I am quite conscious of the possible objection some one may here interpose and ask me, "Was not God, or if you please, the 'infinite purpose' infinitely unjust when he imparted to some this assumed faculty of 'faith'?" As Max Mueller calls it, "while he left others wholly devoid of it, and compelled them to grope along in the dark as best they could without a guide, a compass or a chart?" This is a specious question that seems on the face of it to carry much force of argument, but when analyzed is found to afford but little comfort to the objector. Is it a fair question? Does the infinite really grant to some this spiritual faculty whilst to others he allow nothing but perplexing delusions or deceiving phantasmagoria? Is it fair to speak of this faculty in terms ought different than we speak of other coordinate faculties or the human make up? Ought we, in other words, to think of the faculty of faith differently than we think of the faculty of memory or representation or imagination or perception? If the existence of the Infinite is not to be disputed, then, because of the infinite differences of degree in which we find these faculties existing in the human race, I can see no good reason why his existence should be questioned because all do not alike possess the faculty of faith. Ought I to dispute the existence of the Creator because I am not capable of becoming a Shakespeare or a Mendelssohn? Let me examine myself. I will discover that though I am not a master spirit, still I possess somewhat of that very spark of immortal genius which in fuller affluence has unfolded in an Angelo or a Milton. For a bit is actually in every human breast. Some phi-

losophers would even go so far as to claim that all are capable of attaining to the highest genius; all that is needed for such attainment is experience and perseverance. The masses it would seem never attain to this Parnassus height because of the absence of opportunity and environment.

But knowledge to their eyes her ample page,
Rich with the spoils of time did never unroll.

Chill penury repressed their noble rage,
And froze the genial current of their soul."

Now the same truth applies to the spiritual faculty or vision. The germ of this faculty resides in every soul. Some learn to realize it more than others because when they discern it they love it more, and thus hasten its development. "To him who in the love of Nature holds communion with her visible" and invisible forms, there is in the depths of such souls as perceive not these sublime visions a sad and vacant darkness. Nor is one who looks sadly down upon another, who is not thus developed, selfish when he depletes the sad defect in his neighbor's education. There inheres in such sympathetic judgment no essential unkindness or cynic reflection. Such reflection rather emanates from the desire of an unselfish spirit to impart something of its acquired knowledge to one whose lot has deprived him of the same privilege.

Imagine, if you please, some sublime effect in nature—the skies marvelously affected by the interblending of sun rays with cumuli and nimbi of floating vapor. There are a thousand varied effects to admire; rapidly transforming figures; red hues blending into modest violet; burnished orange paling into faintest sea-green; battle-scenes and castellated mountain ranges. The sight fairly transports me and I cry aloud with joy, but one at my side whom I hail to rejoice with me, pooh-poohs and retires to his gossip. Am I unkind and cynic if I deplore the sad and vacant darkness of such a soul and remind him that there is much still in his nature which can be profitably cultivated? How do I wrong my friend if discerning the vacant darkness of his spiritual nature I remind him that there is still much in his nature which with profit to himself he might, indeed ought, to cultivate. Still there are those who really take offense if one hints such a possibility to them and think they but manifest a too willing faculty of pedantry or egotism by such manifest sympathy.

Again there are those who in derision cry out "How can there be a God who is infinitely good when the world is full of Gethsemanes of suffering and pain?" But those who raise that objection are such as are driven by an angry indisposition toward the traditional and superstitious deity of theology and history. Because authoritative teachers, taking advantage of their position and the trust placed in them, have assumed to dictate to mankind what their interpretation of the innate idea of the infinite should be, and have so grossly abused the intelligence of the higher grade of thinkers, therefore the latter refuse to undertake any philosophical interpretation which may prove to be more agreeable to the intellect as well as more soul inspiring and simply cut the gordian knot by totally rejecting the theory and refusing any interpretation of what they choose to denominate a foolish fable. But I think there is an interpretation of the infinite which completely annihilates the necessity of the plaintive objection which I have above imagined. That objection implies the external, autocratic, arrogant, omnipotent and self-indulgent deity who has played so prominent a part in theologies and ecclesiasticisms throughout the world's past and pathetic history. The God who awakes my soul is something; perhaps some one else, I cannot define him. He is not a product of ratiocination. I cannot say so, here, or lo, there; I cannot say matter plus mind equals God! It may be so; but the saying it doesn't reveal it to my understanding or bring God into my soul. All I can intelligently say about God is, I feel him. He comes, he awakens, he inspires. In other words, God bursts into self-consciousness in myself. He finds himself in me, I find myself in him. Let me explain.

There are people who possess the unconscious wealth of undeveloped genius.

An accident reveals the startling fact to them. From that moment the divine power awakes consciousness in them. Then life begins anew; they have found their sphere and element; their lot is henceforth happiness and harmony. The history of poets, musicians and artists is full of such instances. But consider, nothing awoke in them that was not already in them. What was it that compelled them so speedily to cultivate the power called so suddenly to life? Was it not their love for it? A strong emotion, a wave of delight sweeps them along on the path of duty. This truth is sublimely symbolized in the fable of Pygmalion and Galatea. When the artistic genius awakes is it not accompanied with a song of joy, a rhapsody of pleasure, directed towards the object of its admiration, be it music, poetry or painting?

Thus when the spiritual genius, or shall I say the genius for God awakes, it is accompanied with similar delight directed towards the object of its love, which is God. Do you ask me what this love for God is? I would answer, it is a newly developed sympathy and love for all humanity in a condition of suffering and pain, accompanied with a passionate love and yearning for everything that is good and true, beautiful and pure. We can reach the plane of the divine only by first firmly securing ourselves on the plane of the human.

I know of no God who can be worshipped outwardly until he is first learned and worshipped inwardly. God must first be found in the holy of holies of human sympathy and sacrifice before he shows himself in the marvels of the heavens or reveals himself in the prayer at the altar. I think of God as the universal trend of good, the inward motor evolving all perfection, the pervasive and sublime uplift of the race, mostly unrecognized by the masses, but now and then discerned by the prophetic few.

Is then, God a person? My answer is, God reaches me only through my own personality, my own self-consciousness. That is I can apprehend him only when I clearly discern myself—my secret higher ego. Unless I rise to the consciousness of my spiritual reality, unless I realize my own inner ego, contradistinguished from other personalities, I cannot realize God. Know thyself is the highest law of being, for this is to know God. Therefore as I apprehend this universal and infinite somewhat only as I apprehend myself, and as I apprehend myself through my own consciousness only, there must abide somewhere in the universe the absolute and ultimate consciousness with which we all shall sometime become one unified perfected and supreme.

Therefore I seem to draw the infinite closer to myself when I realize his self-consciousness and essential being. Still it must be admitted that this is purely conjectural, and belongs to the realm of the abstract and unknown. In what I have thus far said I do not mean to venture a demonstration of a personal or other deity, but simply to assert that the objection already raised to such supposed existence, on a purely ethical basis, is not valid. To assert that God cannot exist because there is suffering, is hardly a valid objection to the interpretation of deity I have just laid down. God, however he may be defined, is to my mind ubiquitous infinite and innate. He is in all, he is all. He is revealed sometimes to consciousness, sometimes not. But he is only revealed through the experience of suffering. The great master was perfected through suffering. This is a fact of life: the good comes to one only through the avenue of pain, darkness and despair; it is not for us to dispute so palpable a fact, but to ferret out, if possible, the rationale of this law of being.

I think the science of evolution clears up the whole subject. Imagine God the supreme and pervasive energy of all good as the all of being. Each atom, each tiniest thing, is then an integral part of this absolute All. All is therefore God, God is All. In the spiral evolution on this earth plane, the tiniest atom ultimately has part in the making of man. Man is the earthly reflection of God. Everything in the universe moves toward God, for he is the ultimate pattern of all perfection. Everything on earth moves toward man, for he is the pattern and paragon of highest earthly unfold-

ment. The vagrant and unco-ordinated atom slips slowly on to crystal, protoplasm, vegetable, reptile, mammal, man. In all is God—the potential perfection and goodness. In man God first finds himself, so to speak, converses with himself, attains to self-consciousness. But not equally in all men at once. For the evolution of the higher or finer faculties in man proceeds, as in the other forces and forms of nature, in a spiral direction. Some men have been permitted to drink from the fountain of the past more than others. We are not born in one life only. But because some at the present earth period of their development are higher on the spiral planes of spiritual unfoldment than others, should God be denounced and denied? Let us not forget that we are not children of time, but of eternity. We have not been first born into this world, but, perhaps, heretofore many times into other worlds. We are moving from birth to birth, from world to world. The goal is the promise of ultimate perfection and happiness.

The path is through Gethsemane, yes, is one long prolonged Gethsemane. But why blame God that the way of life is through Gethsemane? Is it not the way of progress? It leads not to hell, but to heaven. It is the way of perfection. Shall the apple blame the mother tree that it had been so long compelled to lie in the nether ground before it could blossom and blush into fruit?

Still another objects that while there exists the smallest wrong anywhere in the universe a God cannot exist who is infinitely good.

How do you know that what you call wrong or evil is not good or right? If the life of the race were lived out in a single day, and then forever ended, we might curse, as Job did, the days of our births. But when we know that the persistence of the race is age-long, perhaps endless, must we not shift a bit the standards of our judgments? Is it not true that sin, evil, wrong, are simply synonyms of ignorance and its results? Suffering is the offspring of ignorance. If we knew every hygienic law of life and obeyed them, there would be no sickness. Eminent medical men of to-day are reminding us that mankind ought to attain a longevity of hundreds if not of thousands of years. We are sick and die so young simply because we are ignorant of the laws of life, or, knowing them, refuse to obey them. Some can even now foresee that the race shall yet be on the earth that shall know no death.

Now transfer this thought to the ethical plane. We suffer evil and wrong as a race because we are yet ignorant of absolute ethical principles, or refuse to heed such principles we already apprehend. But where is the fountain of ethical wisdom? By what rule shall we learn to justly distinguish between right and wrong?

By experience. But experience is a road full of rocks and ravines. Why, do you ask, does God, or the law of being, cause us to learn through a suffering experience, and not reveal everything to us at once? Because such a revelation were impossible to the God of my understanding. His revelations are not made to man through the lids of a book or through the speech of the human tongue. They are made alone in the soul or inner spirit. They are not given out to the race at once and as a unit. Construe God as goodness, truth, righteousness, purity, then you will see that only so much of each of these qualities as can percolate through man and be absorbed by his consciousness, is God's revelation to him. God enters man as the sunlight enters the flower plant. The flower receives only so much sunlight at a time as it is capable of absorbing—no more. Prof. Leconte makes all very clear, it seems to me, in his work, entitled, "Evolution, and its Relation to Religious Thought." "All that we call evil, both in the material and spiritual world, is good so long as we hold it in subjection as servants to the spirit, and only becomes evil when we succumb." "True virtue consists not in the extirpation of the lower, but in its subjection to the higher."

So long as we remember that so called wrong or evil is but a temporary and partial phase of a developing experience and that experience given sufficient time must ultimate in perfection and happi-

ness, we can find no cause sufficient to compel us to cry for the annihilation of the God-idea.

Therefore I cannot see how the Agnostics assist in the furtherance of the truth or the final discovery of the ultimate laws of being by proclaiming their professed ignorance with triumphant eclat, and denouncing what others declare to be their inward knowledge as idle wind, or wave-tossed foam. Agnosticism ignores the scientific method; and is as dogmatic in its claims of ignorance as ever orthodox theologian in his claim of revelation.

If Agnostics are sincerely desirous of discovering what others claim is their familiar knowledge there is a simple and direct road that will lead them to it.

But if Agnostics prefer to bay the moon of spiritual science and bark at it with something of mingled dread and disgust they in no way add to the glory of their own wisdom, whilst they by no means darken the splendor of the gnostic's vision. Spiritual understanding can be demonstrated by each man only in the experience of his own life. There, deep in his soul, he may find the priceless pearl, the philosopher's stone. But he will never find it if he does not first believe the stone sufficiently precious to desire and search it.

Written for The Better Way.

FACTS VERSUS PHILOSOPHY.

LYMAN C. HOWE.

Modern Spiritualism began with facts; but the spirit of the age could not long tolerate abstractions. The cause and uses which connect facts to the current of destiny immediately demanded a hearing. Thinkers value phenomena for their suggestiveness. They feed philosophy. Hence a system of rational interpretation and application rapidly grew out of the early facts. In this union there is strength. Isolated facts are of little value. Phenomena that suggest nothing beyond a constant repetition of their own echo never help the world. The fatal obstacle that has limited the all sided growth of Modern Spiritualism is found in the partial, and often complete divorce of facts from philosophy. This cripples or neutralizes both.

It is quite common for fact worshippers to arraign phenomena against philosophy, and magnify the importance of the former and belittle, or spurn, the intellectual teachings which alone can give value to the facts. It is also quite common for tangential philosophers to ignore the facts upon which their system rests, and without which the spiritual philosophy would be but an intangible skeleton of a chimera. This narrow concept is alike fatal to both facts and philosophy. If Spiritualism were nothing but facts however, startling and varied, they might be, it would not be worth an hour's time devoted to observing them. If it were pure philosophy without the facts to sustain and perpetuate it, the myths and dreams of oriental mystics were preferable. This seems too self-evident to require logic or illustration to make it apparent. Nevertheless, the spiritual forces expressed in human nature, have arrayed themselves on both sides of these important developments in more or less definitely emphasized antagonism. This is due more to the narrow life that moves blindly on the pauper lines of prejudice and conceit, than to logical inability to see and sense the relationship and mutual dependence of the two great facts of one grand reality. Intellectualism is a splendid sphere for the ripening of genius, and has charms innumerable for the broadening mind. But rob it of all the pabulum stored in objective activities and it becomes dry rot and shadows itself with inanity. The "mystic rap" first awoke the world from its long nightmare dream, and broke the silence that shrouded the grave in gloom and covered life with mystery and dread.

But had there been no questionings, no intelligent responses, no relationship between raps and reason, no tracing of effects to causes, the raps might have reverberated from age to age with no more significance and value to man than the babbling brook, or the solemn voices of the sobbing sea repeating their echoes from shore to shore in continuous and meaningless regularity.

With such manifest interdependence of rap and reason, facts and philosophy, it is absurd to pit them against each

other or attempt to divorce them. Last Friday eve in a little circle in the parlors of Lydia R. Chase, 2137 Uber place, I heard such a variety and distinctness of raps, each class representing, as understood by the message recipients, individual characteristics, that I realized how closely these sounds are allied to the human voice. We reveal ourselves in many ways. Every individual stamps him or herself upon all the various modes of expressions common to all life. The step, the hand-shake, bodily flexions, the voice, accent, articulation, finger touch, musical cadences, facial contractions, nasal attitudes and general pose in silence, all bear the stamp of special habitudes indicative of the individual. So, too, the incarnate man or woman presents the type of character variously shaded and defined in every form of expression. Raps are no exception, and those familiar with the rap of a particular spirit know it as readily as they know their friends here by the voice and manner of speech.

Thus we see that the rap not only opens a channel of communication by which we receive messages in signals, but it presents a very suggestive theme for study in the mannerism that translates itself into sound and corroborates the testimony by such signs of character and identity as cannot be successfully imitated or ruled out as evidence. With facts ever multiplying and phenomena ever varying, the foundations of philosophy are ever broadening, and when all shall have grown to a high appreciation of the uses and relationship of both, and encourage and cultivate facts and philosophy as inseparable and co-operative, we may hope for more rational and rapid advancement than is possible under the shadow of a needless and harmful antagonism.

Written for The Better Way.

THE RELIGIOUS OUTLOOK.

BY HUDSON TUTTLE.

Bishop Foster in a recent paper presents some well determined statistics, and seems anything like encouraged by the outlook. Talmage makes the number of Christians in the world 500,000,000, but Bishop Foster gives a little over 400,000,000. But such a discrepancy is of no consequence to Talmage. If he is accurate within 100,000,000, it is unusual for him. He has a vigorous imagination and is willing to use it in support of his cause. Four hundred and ten millions of Christians against 1,000,000,000 pagans! There are only 110,000,000 Protestants, or one-fourteenth of the whole, or against all Christian sects, Paganism holds three-fourths of mankind. Yet almost nineteen hundred years Christianity has taught the absolute necessity of the conversion of the heathen, and treasures and life have been poured out in the vain hope and expectation.

The increase of the Pagan races is in great excess of the conversions, and conversion of any savage people means their extinction. Assuredly the prospect is not promising, and it is time to divert the vast sums wasted on vagabond savages, in the vain attempt to make them say they believed that Jesus was his own father, to the relief of the want and squalor at home.

Central Africa.

In the country at the back of Lukolela there are some powerful but peaceable tribes, at the head of whom is a chief who has rather an unique superstition, which is that he must not see the river Congo. He is now an old man close on to seventy years; but neither himself nor his father before him has ever seen the river. He has the impression that the day he sees the river will decide the date of his funeral. He will go down within a few miles of it, and never runs the slightest risk of catching a glimpse.

Among these people there is a custom that a king chief in a district, on having proved to the satisfaction of the assembled chiefs that he is the wealthiest, and, physically speaking the strongest, is invested with the order of the Tall Hat. This resembles very much the stove-pipe hat of civilized life, only with the brim at the top, and is made of plaited fiber.—Herbert Ward in Scribner.

He who made us to subsist here, will restore us to a like state of sensibility in another world.—John Locke.

Written for The Better Way.

A MENACE TO LIBERTY.

BY C. H. MURRAY.

In Pennsylvania and Ohio at the next legislature, there will be presented bills that will be strongly supported by a lobby force to restrict hypnotism, and to suppress all exercise of magnetic healing, and the holding of public seances for the purpose of aiding or evoking spiritual control. In the state of New York, there will be a combined effort on the part of both Catholics and Protestants, who will make common cause in this matter, to completely stamp out and eradicate all phases of spiritualistic phenomena, by legislative enactment. I am informed that the Young Men's Christian Association of New York, are to make an organized and determined effort in this direction, in which they will join hands with the Catholics and invoke the aid of all so-called evangelical societies to proscrib and make criminal any meeting or assembling of any persons for the purpose of preaching or practicing in any manner the tenets or phenomena of Modern Spiritualism. The state of Nebraska notably a state of liberal laws in other respects has already passed a law making it a penal offense for anyone to practice magnetic healing or exercise the power of psychic magnetism. Other states will no doubt soon follow the lead of these proscriptive efforts to strangle investigation, and unless more absorbing topics deflect the public mind, it is hard to predict just where the unfriendly legislation may end.

The first question that arises is, can these proscriptive enactments be constitutionally maintained? I say yes. Wherever the present state constitution does not specifically provide that religious belief shall not be interfered with, valid laws can be enacted to suppress any kind of religious organization. A state has the power either to prescribe or proscribe any kind of religion, or to tax or limit its exercise. The Constitution of the United States deprives the separate states of certain privileges the chief of which are enumerated in Section ten of Article I as follows: No state shall enter into any treaty, alliance or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts; pass any bill of attainder, ex post facto law, or law impairing the obligations of contracts; or grant any title of nobility.

Article first to the amendments of the Constitution provides: Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Article ten declares: The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the states respectively, or to the people.

On reading and comparing the above carefully it will be seen that the matter of religion is left wholly to the states, that while Congress is prohibited from interfering with or establishing religion, the states may do so at their liberty. This "reserved right" is now practically carried out in some portions of Wisconsin where the public schools are converted into religious schools, in some of which not even the English language is taught, the teacher giving all instruction in a foreign tongue. In several of the states, if the inclination is strong enough, there is no doubt that if all the church elements combine, they could readily secure the passage of such laws as would practically suppress the exercise of spiritual worship and any public demonstration of spirit control. No doubt many of the churches feel that Spiritualism is revolutionary and that its teachings encroach upon ecclesiastical authority. The contrast between an inspired speaker who is under immediate domination of angels, and one who drones out a prosy sermon on some creedal question is not very flattering to the latter. He would be likely to feel some twinges of envy as he observed brisk and appreciative people inclined to give inspiration the preference, and he would make haste to cut off the source of such fascinating eloquence. He would likely call it "bosh and bran" and try to sneer it down; and getting more determined resort to the power of the law to destroy that with which he was not personally able to compete.

But these impending assaults upon free thought and independent worship should not be treated lightly. It is well to know what they portend and to inquire what is the best defense against them. It must be admitted that Spiritualists themselves have invited these encroachments. Everywhere in nature weakness encourages attack. The wounded crow will be pounced upon by all his neighbors and hurried to death. The isolated deer is first devoured by the wolves. The herd of buffaloes that stands circling with their horns to the front, a compact and determined band are not molested. Organization is always respected and treated with civility. The wandering nomad is beset upon and robbed while the walled community prospers. This is just what ails Spiritualism to-day, that its adherents lack unanimity and have no more cohesion than a mob. The isolated societies are congealed together instead of fused. There is no inter-fraternity. Although they teach the brotherhood of man they are not

prepared to illustrate it. A church member leaving Cincinnati and going to some other city to reside, is immediately taken into fellowship and introduced to those who will befriend him. A Spiritualist would have to begin the world anew. Then again, material respectability is always deferred to. If the Spiritualists had well organized bodies meeting in temples of their own which would stand as constant reminders to the world of a great and glorious faith, there would not prevail so ready a tendency to attack them and strangle them by legal enactments. If in their own society affairs they give evidence of anarchy can they much blame their enemies for treating them with contempt. Is it not possible to rise to the level of permanent and general organization and face the world with a courageous and dignified front. When this achieved there will be less talk about enacting laws to put down the heresy of Spiritualism.

Written for The Better Way.

AN EXPLANATION

BY SILAS TYRRELL.

To Lita Barney Sayles.—It was with mingled emotions of pain, pleasure and surprise, that I read your singular strictures on my review of the "editorial credited to the Banner of Light." You say: "Mr. Silas Tyrrell makes a reason for an unpleasant tirade against the editor of the Banner of Light." It appears to be partly invidious and unjust also, as no reasons appear in the quotation above referred to, which might give excuse for the many reflections cast upon that veteran of the spiritualistic press.

If you feel that the above is a truthful expression of the feelings and motives which led me to review Editor Colby's article, it is my duty to convince you, if possible, of your mistake, for mistaken you certainly are.

I am now on the border line of my seventieth year, over forty years of which I have been a confirmed Spiritualist, and in all my investigations of the facts and philosophy of Spiritualism, I have ever aimed to be governed by the spirit of truth, justice and fair play, in all my dealings with both its friends and enemies. From the very first, so soon as I became convinced that Spiritualism was true, I resolved that the balance of my life should be such that when I left the earthly form the world should at least be none the worse for my having lived and acted in it. But, if you have estimated my conduct towards the Banner of Light editor correctly, I must have made a sad failure in carrying out my resolution. But is your estimate of my real character true? Or is it not possible that you looked at the subject from a wrong standpoint which caused you to arrive at a wrong conclusion? Let us honestly seek the truth of this matter, that I may be freed from all unjust suspicions.

Having been personally acquainted with Luther Colby from 1858 to 1862, when he was in the very prime of life and the full vigor of his manhood, I feel that I ought to be and probably am, as well aware of his great ability as a thinker and writer, and also of the magnitude and importance of the great work in which he is engaged, as are the majority of Spiritualists. Nor do I hesitate to declare that I knew him as a man of large heart as well as of intellect, and that he was so constituted that he neither would nor could endure to see his fellow creatures suffer pain, if it was in his power to relieve or mitigate their sufferings. And it was the knowledge of all these facts combined that caused me to say in my criticism: "Nor can I feel that our erudite brother did himself justice" (and might have added nor Spiritualism either) "in writing the editorial."

But it was a pleasure to notice that, notwithstanding your unwillingness to have the said editorial made the objective point of my adverse criticism, your angelic nature, with its fine sense of mercy, righteousness and justice, compelled you to substantiate the very points to establish which the criticism was written. You admit that "but comparatively few ever commit suicide who are not insane." That "pre-natal causes often bear unsuspected fruit." That "those who are driven to suicide by circumstances over which they have no control are objects of the greatest pity." And that "all, both on earth and in the spirit world, must commiserate the condition of such an one, and as opportunities offer, seek to lift him to a higher appreciation of himself and to a stronger and more self-assertive position." Of course, I say amen to every word of the above because it is true. But what does Editor Colby's editorial say about the matter? We must not lose sight of this point, for it is the only one on which we seem to differ.

"Invariably have communicating spirits laid it down as a fact that cannot be set aside, that all suicides are, first of all, towards; that they enter the spirit world prematurely, and find after they get there that they are out of place, that they do not belong there; that they were fools for violently vacating their earthly tabernacles and in consequence of their cowardice and folly they are among the most unhappy denizens of the spirit world."

Now, I ask you to read over the above proposition thoughtfully and see if you can find anything in it to justify the merciful view of the subject which you have taken. Not a single exception is

there in the entire quotation. No matter whether a man is sane or insane, if he commits suicide he is both a "coward and a fool," not worthy to be recognized by, or to associate with, the good and pure who have died of yellow fever or consumption or some other disease which would be called a natural death. And is there "nothing necessarily included in such a proposition of heavenly or other principles?" If, as you say, he was only reporting what the spirits told him about the matter, then so much the worse for the spirits, as it shows that they were of a very low order, and wholly destitute of human pity and sympathy with and for the unfortunate of their kind. But why did Editor Colby place his editorial sanction upon teachings so diametrically opposite to the teachings of Spiritualism, if your view of the subject is the correct one? Why did he say that "Those who know most about Spiritualism and are the truest Spiritualists in every sense endorsed that view of the subject?" Surely, if Spiritualism has nothing better than his proposition to offer the friends of the suicide, I think we would do well to renounce it at once and forever, and go back to Paganism which is far more sensible and human. But I certainly was surprised, after reading your words of pity and sympathy for the lonely suicide, to find interspersed among them the following:

"If they do not call themselves 'fools' as well as 'cowards' for leaving in a sane and healthy condition the duties and privileges of earth life because of their own lack of stamina which could not breast the fierce tides which others, braver, do breast, but selfishly took their own lives and plunged their families and friends into disgrace and despair, and perhaps destitution, it only shows that they are really destitute of manliness and moral sense, and are a small loss to the world at large, however much to the affectional life of their immediate friends."

Now, let us analyze the above sentence, just to see what it contains.

1. We find that "certain persons supposed to be sane have committed suicide." But how do we know that they were not insane? From what you say about "pre-natal causes bearing unsuspected fruit," it is not reasonably certain that some inhering tendency of their nature forced them to do the deed?

2. We find the cause of their acting stated in the following words: "Because of their own lack of stamina which could not breast the fierce which others, braver, do breast."

Well, now, if they had not the enduring, staying qualities which the "others" had, how can you blame them for giving up the fight for material existence and going out of the bodies? And praise the "others" who had the necessary "stamina" or force to continue the fight and remain in their bodies? Or do you regard it as a fundamental principle of Spiritualism that men and women are to be held responsible for the exercise of a power which they do not possess?

3. We find that they "selfishly took their own lives and plunged their families and friends into disgrace." Now, where in the world did you get that idea from? Not from Spiritualism, certainly. It looks and sounds as if it might be a remnant of the old orthodox theological teachings which are not thoroughly eradicated, and which occasionally slip out, just when and where they ought not to. How or in what way the act of the suicide can "disgrace his family and friends," you do not explain. But you say:

"I see no reason for the taking of exceptions by Mr. Tyrrell to what he quoted from Robert Dale Owen, for he follows it with just such an example as might Mr. Owen himself."

Exactly so. Your reasoning on this point would be clear and perfectly logical if your premise was sound, which it was not. It was only a misapprehension on your part in supposing that "I took exceptions to what I quoted from Robert Dale Owen," as you may plainly see by reading my article over again critically. What I did do was to make a statement of how the great bulk of mankind regarded Mr. Owen's views of the subject, and then relate the case of Seymour Gray with the cancer in justification of them, and as my full indorsement of the same. And permit me to say that your reasoning on the terrible sufferings of Mr. Gray is an honor to yourself and to human nature also. In your concluding sentence you say:

"Such cases as this are their own justification for willfully leaving bodies no longer fit for the indwelling of the immortal spirit, and call for no after punishment in the higher life."

This shows conclusively that it is possible for a soul in matter to become so fully unfolded and fired with love for humanity as to occasionally dominate the physical life, and despite all personal prejudices and preferences, enable us to sympathize deeply and tenderly with our brothers and sisters who are called upon to undergo such agonizing tortures.

But not one drop of pity, not one particle of human sympathy, can be expressed from the formulated statement of Brother Colby for any poor mortal who is overborne and irresistibly compelled by adverse circumstances to leave his earthly form. It simply places all such characters under the ban of God, angels and men, as being too low to

merit their loving sympathy, respect, or even pity. And it was because of this wholesale sweep of the subject that I felt called upon to enter my solemn protest against it as a Spiritualist. Another reason was: A young man who had lost a valued friend by his voluntarily quitting his earthly body, after reading the paper above referred to, asked me, "Is this the only comfort Spiritualism can give those whose dearest friends have unfortunately taken their own lives?" He then expressed a desire for me to publish my views as to whether or not the paper he had read embodied the teachings of Spiritualism on that subject. This I did, nor do I regret it.

What caused Brother Colby to take the position he did is best known to himself. Even if I have an opinion as to the motives which governed him in the matter, I have no right to pronounce it and thus judge him. Whatever his motives were, I cannot blame him, because he only obeyed the controlling forces of his nature in taking the position. This is my understanding of the philosophy of Spiritualism. But as his expressed views do not agree with mine, I only ask a claim to the same right to express my opinion that he exercised, or that you exercised in criticising your humble servant.

Therefore, in view of all the circumstances, I think you must see your mistake in saying that "I made the reason for an unpleasant tirade against the editor of the Banner of Light." Also that the "invidiousness and reflections which you thought I cast upon him" were only seeming and not real. The truth of the matter is, Brother Colby himself made the reason for my criticism when he wrote his editorial article. Nor are there any reflections, except such as necessarily follow a severe analysis of his unsupportable statement of the subject, to cast upon him and for these I certainly am not responsible. If as you truly say, "he is the veteran of the spiritualistic press," and he is supposed to voice the sentiment and belief of Spiritualists generally, why should you object to his being held responsible for his utterances by those for whom he is presumed to speak? I can hardly think that you are quite ready to accept a paper that shall have the power to tell you what you may and what you may not believe.

In conclusion I will say, that it is an unpleasant task for me to oppose anyone, but when an expounder of the principles of Spiritualism publishes to the world a proposition which he affirms contains the higher teachings of Spiritualism, and every instinct of my higher nature assures me that not only does not, but is in spirit hostile to them; there is just one of two things for me to do: I must either as a Spiritualist dissect his proposition and do what I can to show its fallacy, or lose my self respect and manhood by proving false to duty and to what I am well certified is the truth.

With this explanation of the matter I trust you will see the subject clearly, and will exonerate me from all unkind feelings towards our mutual friend and brother, Luther Colby, and also from all unworthy motives in reviewing his editorial on "Spiritualism and Suicide."

Written for The Better Way.

Memories on Thanksgiving Eve.

MRS. D. THOMAS.

Sad memories cluster around us—
Are with us one and all,
Of a sad one that answer not
The yearning heart's call:
How oft we long for those dear ones
That walk with us no more
Since the boatman came and ferried them
Across to the farther shore.

'Twas in the morn, the boatman came
To our home, at dawn of day,
He beckoned to the fairest one—
Together they sailed away—
Away across the mystic sea,
The willow fringed river, so fair,
I now gaze on a beautiful star,
I wonder if he is there?

'Tis hard to take up his life's work
Where he has laid it down,
'Tis hard to live this life of mine
Without the one who is gone,
And yet 'tis sweet to think of him
While waiting on this shore:
My heart goes out in thankfulness
That we'll meet to part no more.

I long to go to that vast unknown,
For my darling he is there;
In the past the way seemed very long,
But now 'twill be most fair;
For he is there, precious one,
That made life worth living here,
He has gone before, I will not think
The way will be so drear.

So when the gates are left ajar,
And we can meet once more,
Together we'll visit the countless stars
And travel the whole world o'er;
To think of it makes my pulse thrill,
And the blood rush through my veins,
It gives my heart such wild unrest
When I think of our meeting again.

Marriage with Drunkards.

The efforts to raise the poor and degenerate inebriate and his family are practically of no value as long as marriage with inebriates is permitted. Recently the legislature of the State of Victoria, in Australia, has passed a law which gives the wife the right of divorce if the husband is found to be a habitual drunkard. If, after marriage, she discovers that he is an inebriate, she can also get a divorce. The husband can do the same with the wife, if she is proved to be an inebriate. This is a clear anticipation of the higher sentiment which demands relief from the barbarous laws which would hold marriage with an inebriate as fixed and permanent.—Journal of Inebriety.

Written for The Better Way.

AFTER SPIRIT BIRTH, WHAT?

BY DR. R. H. BRIGHAM.

To arrive at any rational conclusion as to what follows the birth of the spirit from the body, we must interrogate nature, which is God, for by learning nature's laws, we shall learn the will and pleasure of God.

In studying nature we find everything moving onward in a uniform, systematic, slow and steady course. Certain causes always produce certain effects, just as truly is this demonstrated in the minutest organism formed from the union of the very smallest atoms, as in the thought germinated in the mind of the most intelligent being. Law, nature, God governs and controls all and the spirit of man, whether in the physical body or born out of it is no exception to law, else God is untrue to himself and nature answers us only to disappoint us which is not admissible.

Therefore we must conclude that nature or God rules by law as perfectly in one realm as in another, whether it be material or spiritual. Now how can we apply the lesson nature teaches us here, to the condition of the spirit hereafter?

The first great lesson nature teaches us is that the spirit born from the body has not been changed one iota in its character. It enters the new life with every desire, every habit, every characteristic it possessed before its birth, influencing and controlling it, and each one, whether good or bad, will strengthen or weaken according to the spirit's enlarged facility of exercising them.

The religious devotee who thinks he can go direct to a heaven of bliss, from a secluded, useless and thoroughly selfish life of salvation and prayer, whose only and highest object was to save his own soul, no matter how many were lost, will find himself so thoroughly mistaken that it will be hard to convince him that he has been born out of the body or experienced what we term death. The same old habits will cling to him, the same object will actuate him, and the same old location will be his home. It may take him many years to find out his true condition, for knowledge or growth comes slowly. So it must be with every spirit after its second birth, it must be just what its previous life makes it, and its starting point after its new birth must be just where it left the previous existence. Nature teaches us this lesson. Look where you may there are no jumps, no sudden transformation, but only a slow and uniform course governed by inexorable law.

Now does nature teach this? Let us examine and see. First: She shows us that every birth, in all her various departments of her wide domain, is the result of that which preceded it. So perfectly true is this, that you have only to show a seed to the horticulturist and he can tell you exactly just what it will produce, all about the plant, its habits, its nature and uses. And everywhere in the vegetable kingdom is this true. But let us take one higher step into the animal world.

Here we find every birth, and the human specie is included, is a perfect fulfillment of the embryonic life that preceded it. So sure is this, that if any injury, mark or deformity has affected the embryo, it will manifest itself in the animal after its birth. So true is nature in this department in the animal world, if we know the specie, race or nationality we can tell with an absolute certainty what the offspring will be.

Now if nature is so true in other departments, she is going to be the same in the spirit birth. Each spirit will find that its life will be just a continuation of the life it lived here. And this will be true of it so long as anything sordid or animal remains in its nature. When a spirit has entirely grown away from the animal plane, when this earthly life with its various experiences have developed all the wisdom that it can possibly bestow, when it has drained and gained everything of any use to it, then, and not till then, will it be permitted to enter a higher and more spiritual realm. All growth is slow, and the higher we ascend in the scale of being the slower it becomes, and countless ages may be required before a single spirit may enter the true spirit life beyond. This earthly life is but the primary school of the spirit, and the life that immediately follows it is only a continuation of the same primary department. In this higher class in the primary school, all the unfinished work of this initiatory period will be completed. There are doubtless higher grades beyond; exactly suited to the needs of higher grades of existence, into whose realms the spirit will have to be reborn. But that is so far into the far distant future, that like Paul we may say of it, that it treats of things unlawful for men to utter; unlawful, because so far beyond our present knowledge or comprehension.

One thought in closing that corroborates the theory that the spirit after its birth lives a life analogous to this. Returning spirits everywhere tell us of beautiful landscapes, blue skies, flowers and singing birds. Where do they find them but where we find them? And so long as there is one need in their spirit nature for any of these beautiful things so long will they be allied to them.

No doubt to their higher and more refined senses, these beautiful things of earth appear far more exquisite than the petals of a rose does to our eyes placed under a microscope, but it is the same earth and the same rose only under different conditions and from different standpoints.

Now what is the important lesson all this teaches us? It is to live close to our highest thought. It is to feel the great responsibility of every hour of this initiatory life. For every thought, motive, act and deed leaves deep and lasting impressions upon the spirit. And if the thoughts, motives and actions and deeds are bad, unclean, these deformities will remain with the spirit in the next life, will hinder and control it until through experience which may be painful and hard to live they are got rid of, grown from and laid out of, and all this must take place before man can enter upon the true dignity of a spiritual existence. All these propensities must be changed into something grand and noble, something coming a true son of God, before man may hope to enter upon that spiritual life that is beyond his present thought or comprehension.

Written for The Better Way.

Glimpses.

BY ELIZA LAMBERT.

When the lengthened shadows gather
In wintry eve's embrace,
Like the cheerful lamps are lighted, of
Which comes to me a face.
That methinks has beamed upon me with
The same sweet smile before,
Face and smile I never doubted, and shall
Forevermore.

And so often with its coming tremble on
The air a song,
And a half forgotten memory of a gay and
Tive through.
And I feel unuttered music that seems
A golden bar.
From the soul of some old master, sung
Haps on other stars.

Then the face comes nearer, nearer, with
A soul-lit, sparkling eye,
And my heart responsive, echoes words
Things we recognize,
And we float afar in rapture, while some great
Precient lore
Springs from dim and clouded memory
Some life outlived of yore.

O, these strange, mysterious memories,
Zing with their fitful gleams,
From the soul's deep store of knowledge, from
Its history and its dreams,
Filled with music, flushed with beauty, radiance
With angelic grace,
Fades as I attempt to follow, fades in outline
Rings of space.

Tid Bits.

It is not because Jesus loves his flesh that he lets them suffer, but because the law of nature acts on them for that effect.

We can more readily discover when others are wrong than where we are wrong.

While small shot only irritates and brings forth replies, strike often stuns us as to prevent a reply. Strike hard, therefore when compelled to do so.

As a bad law might be got rid of by enforcing it, so a good law might be made obnoxious by too rigid an interpretation or false one, and repealed consequence.

There is no God—but nature is a self of intelligence acting on life's individualizations for an intelligent effect—the cause influencing the life entities.

A Wonderful Electrical Plant.

India, the land of poisonous serpents, immense jungles, fabulous wealth, fever, cholera and mysticism, has again come to the front through the recent discovery of a strange plant with magnetic power equal to a Brush dynamo. To attempt to pull a leaf from this marvelous plant is to invite an electric shock equal to that produced by an induction coil. If a compass be held within six meters of this lightning charged vegetable the needle acts as strangely as if it were being held above the true magnetic pole. Its electrical qualities, however, do not cause more amazement than the wonderful variation of its magnetic power which are most manifest at 2 o'clock in the afternoon, gradually diminishing at midnight, or between midnight and 2 a. m., when it can hardly be noticed.

Day after day these wonderful changes take place, the plant gradually losing its magnetism as the darkness becomes more intense only to have the current renewed with seeming increased vigor as the sun mounts the tropical skies. A thunder storm augments its peculiar qualities a dozen fold, and even though sheltered, it drops its leaves and branches as if in the last convulsions of death. Birds and insects shun the plant as do the natives of Java the deadly upas tree. One would naturally suppose that the plant would be found growing in a region abounding in magnetic metals; the contrary is the case. There is neither iron, cobalt nor nickel found in the home of the wonderful plant.—St. Louis Republic.

The Check Rein.

In rather a heated discussion of the check rein at the recent Nashville convention of the American Humane Society, Mr. R. D. Whitehead, of Milwaukee, astonished his hearers by advocating its use on some horses. In response Mr. R. T. Reed, of Natchez, denounced the principle of cruelty being justified by utility, and President E. L. Browne said that if the Angel Gabriel were to appear and tell him that the overhead check rein was not a wicked torture, he would say, "I do not believe you." The truth is, that a spirited horse holds his head high without a check rein, and a check rein in the world can make a broken down horse look like a spirited one; it only makes an ugly-looking

Written for The Better Way.

SPIRITUAL PHENOMENA.

WILL C. HODGE.

It is our purpose to give from time to time an account of phenomena which we have witnessed and which we know to be genuine, leaving out the uncertain quantity which, so far as our observation extends is to be found in all seances for physical manifestations, including materialization. We can not blame the skeptic who has had no experience in these matters, for there are many things which we have witnessed and know to be true that we could not have accepted upon the testimony of others. Every person must investigate for himself if he would know the truth, and we believe it to be the duty of every person having the light to let it shine, that the spirit of investigation may be encouraged in others.

A party of fourteen assembled in the cottage of Mrs. C. B. Bliss at Onset Bay, on the evening of July 28th, to witness the phenomena that occur through the media powers of that lady. Before commencing the seance we requested the medium to stand against the frame of the door for the purpose of marking her height in order to note the difference between herself and the various forms that might appear, a proposition which she readily and cheerfully assented to, and we wish to state in this connection that no test was devised or request made of the medium in the various seances that we attended which was not willingly complied with. After being entranced, she entered the cabinet; when instantly the curtains parted and Alice Brooks stepped into the room and placing herself against the frame of the door she called our attention to the fact that she was much taller than the medium. She then walked beneath the figure of a dove, which was suspended from the ceiling and easily reached it with her hand, swinging it to and fro. By request the medium subsequently essayed the same feat but could not even touch the figure with the tips of her fingers without raising or jumping from the floor. Daisy came with great strength, laughing, singing and talking, while Mrs. McCarty walked the whole length of the room shaking hands with every member of the circle. Harry Montague also materialized, and standing entirely outside the cabinet gave all a friendly greeting. Adah Isaacs Menken appeared and striking an attitude as though upon the stage, exclaimed, "a horse, my kingdom for a horse!" Susie Goodwin not only materialized but sang the "Sweet Bye-and-Bye" in a creditable manner, and in a voice loud enough to be distinctly heard by every person in the room. Lucile Western gave a splendid demonstration of her power by making up so perfectly as to be readily recognized by former acquaintances, walking about the room with the utmost freedom and talking with various persons in the circle, then standing in full view of all, she gave in a clear tone a beautiful rendition of "Home sweet Home" accompanied by the organ. Billy, the irrepressible, was full of his jokes and witticisms, keeping every one in good humor and adding greatly to the interest of the occasion.

A lady appeared parting the curtains of the cabinet and calling a small lad who was present to her, took him by the hand and led him into the cabinet and held quite a long conversation with him, then walking out hand in hand, she knelt upon the floor in plain view of all and materialized in sufficient quantity to completely cover herself and the boy. She then arose and going to the cabinet stood between the curtains while the boy crossed the room and taking a gentleman by the hand exclaimed, "papa it is mama, and she wants you!" The gentleman approached the cabinet and fully recognized the form as his wife. The father, mother and son for some minutes held a family reunion conversing with each other in perfect freedom. It was a most pleasing sight, and a beautiful demonstration of spirit power. Another wonderful demonstration, and one that carried conviction of its genuineness to every person present was the appearance of a lady who came from the cabinet and crossing the room seated herself upon the knee of a gentleman present, and putting her arms around his neck conversed with him. As she remained an unusually long time the gentleman suggested that she might lose her forces and it would be well to return to the medium for more strength. This she attempted, but had not proceeded half the distance when she went entirely to pieces. She did not fall down or dematerialize as is often the case, but actually exploded! It can be described in no other way, as pieces of the materialized form filled the atmosphere in every direction and lines of light were visible throughout the room, gradually disappearing from view. Being called to the cabinet it was our privilege to see and converse with a beautiful spirit, who gave the name of Carrie Miller. She was intelligent, and lovely in form and feature, and gave evidence of a superior development as a spirit. Susie Goodwin came arrayed in a beautiful costume which was illuminated with all the colors of the rainbow, while her feet were incased in slippers which had the appearance of moonlight. As we had heard much of illuminated paint being the basis of these illuminations we were on the lookout for such evidences but could

discover nothing of the kind. We remarked upon the beauty of her apparel when she asked if we noticed the flowers? Upon a closer inspection what had appeared figures woven into the fabric, proved to be tiny bouquets of flowers behind each of which was a light, these lights changing with every movement of the spirit, assuming all the colors and combinations of the kaleidoscope. Upon asking if we might place our hands upon her robe, in order to determine the texture and material, she readily consented, and taking hold of the wrist, she moved my own hand over the folds of her dress giving me ample opportunity to discover if possible the nature of the fabric. This we failed to do, for it was not like anything we had ever seen. It seemed to the touch something like the material of which paper napkins are made, but more soft, and having more the appearance of silk.

She announced herself as Susie Goodwin, and said: I lived in Boston, and have a brother there; we said we would be pleased to meet him, when she replied: I would be glad to have you meet him and perhaps you may before going home. It is a fact that we did subsequently meet him while attending a seance at Carrie Sawyer's in Boston and held a conversation with him in regard to Susie whom he declared he had seen materialized on many occasions, and had no more doubt of her identity than he had of his own existence. As the spirit bade me good night she said: Call your wife up. My wife approached the cabinet, and after conversing with the spirit, remarked upon the beauty of her dress and asked how the spirits produced their clothing? Susie replied, look and see; then making a few passes over her form she not only changed the style of her dress completely but there appeared upon the front of the garment a perfect representation of the American shield with its stars and various colors, no trace of which could be discerned previously.

It was a beautiful exhibition of the power of spirit over matter and was accomplished as the spirit averred mainly by will power. Nearly every person present saw and conversed with friends who have crossed the silent river, and while many of these meetings were affecting in the extreme, others were more joyous and even hilarious, proving that we do not get away from ourselves nor change our nature by casting off the physical form.

More than sixty forms appeared at this seance including all ages, from the child of tender years to the fully matured man or woman, and with as varying and distinct individualities as the same number of people in the mortal form. There was absolutely no chance for confederates and allowing a portion of the manifestations to be personations, the appearance of two and sometimes three forms at the same time as well as the repeated appearing and disappearing outside the cabinet, gave proof positive that what is known as materialization is an undeniable fact, and is splendidly demonstrated through Mrs. C. B. Bliss.

SLATE WRITING—MATTER THROUGH MATTER.

On Thursday last, December 4th, Mr. Rita did me the favour of sitting with me at my own house, the only other sitters being my son and his wife. We had several of the faces which commonly appear at Mr. Rita's sittings. They come out of the darkness, showing themselves by some glowing body which they carry in their hand and use it to display the face, exciting the light when they have come near enough to you, by shaking it and apparently breathing on it. But it is a very fugitive glimpse they are able to give you, although they seem very desirous of enabling you to see them. They are solid, living faces, of which they give you proof by taking your finger and making you touch their nose or cheek, and Charlie, the managing Control, who appears the ofttest, will get you to put your finger into his mouth and feel his toothless gums, and then a minute afterwards he will come with a full supply of sharp teeth. These faces hover over the table, moving from one sitter to another, but have no bodies connected with them, as Charlie often takes pains to show by taking your hand and passing it to and fro immediately under the head. They are, however, able to avail themselves of the service of hands having plenty of power, although how hands unconnected with a bodily frame can exert force remains a mystery. The faces belong to people of all kinds, male and female, dark-colored, and white. On Thursday I had a very distinct view of a dark-colored face of East Indian type, and also of a very white female face, muffled up about the mouth.

My chief object was to obtain writing on the inside of a pair of slates closed, and for that purpose I laid on the table a pair of hinged slates I had by me, which when closed, fitted very exactly together all round. These I bound with a double turn of good twine round the middle quite tight, bringing the knot over the joining of the slates, and effectually sealing it there, so that it was precisely the same as if the slates had been locked together. Charlie readily agreed to try, but expressed much doubt of success. Accordingly, after the display of faces had concluded, we all sat with our hands upon the slates and after a short time re-

ceived intimation that something had been written. On lighting up, the fastening of the slates was found complete as before, the seal unbroken, and I had a good deal of difficulty in cutting them asunder. Inside, although they had not complied with a request I had written there, we found Charlie's initials, C. B. (Charles Barry), written in a strong, flowing hand, as well as an inferior signature of Jane (who was said to have been present at our sitting) on one slate and on the other another signature of Jane and an ill-written "Good-night." When I fastened up the slates they had nothing on them except the request above mentioned.

Seven or eight years ago I had a similar proof of Charlie's independence of physical obstructions. At that time Mr. Rita was sitting weekly with Captain James, as indeed he has done ever since. On the evening in question I took with me to the sitting a small pair of hinged slates which Captain James and I firmly tied up, sealing the twine where it crossed the edges of the slates; and not content with this we closed the joining of the edges all round with sealing wax, sealing it as we went along with several seals, so as to leave no orifice into the interior unclosed. There was nothing within but the usual bit of slate pencil. When this was done we sat down with the slates on the table before me. There was also on the table among other objects an old photograph of some military friend.

In the course of the sitting Charlie desired me to hold up the slates above the table. He then put a card into my hand desiring me to tear off a corner and put it into my pocket. This I did, the other part of the card being taken out of my hands. Charlie then asked me for a shilling, which I gave him, and a slight tap was heard, leading some of the sitters to suppose that the shilling had been dropped between the slates. On shaking them the rattle of something hard was heard inside that had not been there before. We then lighted up, finding the fastening of the slates untouched, with the seals unbroken, and on cutting them open we found my shilling inside, as well as the photograph which had lain on the table at the beginning of the sitting, only now it had one corner torn off. This loss was exactly supplied by the corner I had torn off the card put into my hands during the sitting, which I had kept in my pocket. I gummed it on to its place and have the photograph to this day, and no one who sees it can doubt the exactitude of the fit.—London Light.

A PORTRAIT PAINTED BY A SPIRIT.

On Tuesday, January 14, 1890, at Mrs. Effie Moss's residence, 236, West 43rd Street, New York City, I was present at a select circle of five persons, Mrs. Moss being the medium. A manifestation was present which was remarkable in every particular. Mr. Sunderland (her manager) was requested to place a saucer, with mixed paints upon it, in the cabinet; after which a canvass belonging to me was handed to me to magnetize, by rubbing my hands over its surface—all present saw that there was nothing upon it. Mr. Sunderland was then entranced, and sat in the room with us, while Mrs. Moss was entranced inside of the cabinet. Her sister, named Egypta, materialized, and directed the table to be placed near the cabinet, with the canvass standing upon it, and that I should hold it; she placed one hand upon it some of the time, while the spirit artist did the work. I placed one hand on the top, and the other on the side. The light was then turned quite low. Soon after we were directed to have more light, and we saw fresh paint upon the surface of the canvass in several places. The light was turned on four different times, so we could see the portrait in its different stages. All present could hear the spirit artist at work, as he passed his fingers over the canvass without a brush. When the portrait was completed I passed it round, so each member of the circle saw it. This is a portrait of a guide of mine, named Zaphor, who first came to me four years ago at Mrs. Cadwell's circle. He tells me that he belonged to a distinct race, who lived before the Greeks, some centuries ago, and he comes now to help humanity forward. I requested him to come that evening, after giving his portrait, so all the members of the circle could see him. He materialized exactly like the painting. Each member of the circle went to the cabinet, and have here signed their names, testifying to the fact. He wore a white turban, like the Turk; complexion, same as East Indian; moustache and beard, grey; dark eyes; he had a high forehead, and looked like a patriarch of old. The painting was completed in three-quarters of an hour. This demonstration must speak to all inquiring minds, and may it start throughout in the future, when all spiritual manifestations will be appreciated by the future generations.—The Watchman.

The Distance to the Stars.

Astronomers agree in fixing the distance of the nearest star at 22,000,000,000 miles, and we are probably not far from the truth if we set the distance of Sirius at about 1,000,000,000,000 miles. It is calculated that the ball from an Armstrong 100 pounder quits the gun with the speed of about 400 yards per second. Now, if this velocity could be kept up it would require no fewer than 100,000,000 years before the ball could reach Sirius.—Chambers's Journal.

INSPIRATIONAL ASTRONOMY.

It is an astonishing fact that the two moons of Mars, so recently discovered, were referred to with much accuracy of description by both Voltaire and Dean Swift in their satirical writings, thus anticipating astronomical science, at which their sarcasms were aimed, by a century. It was all guess on their part, but assuredly one of the most remarkable guesses ever made. Describing his voyage to Laputa, which was inhabited by a people given over to the science of astronomy, Gulliver says: "They have likewise discovered two lesser stars or satellites which revolve about Mars, whereof the innermost is distant from the planet exactly three of its diameters, and the outermost five of its diameters of the planet; the former revolves in the space of ten hours, and the latter in twenty-one and a half hours." Now, the fact is, as discovered only the other day, that Mars really has two moons, an inner and an outer one. The diameter of Mars being a little over 4,000 miles, Gulliver's estimate for the distance of the inner moon from the planet was about 12,000 miles whereas it is actually 10,000 miles away. For the outer moon Gulliver gives 20,000 miles as the distance, which is really only 15,000 miles. So he was only 2,000 miles off the fact as to one moon, and 5,000 miles as to the other. Gulliver mentions the time of revolution for the inner moon as 7 and a half hours; it is actually ten hours. The time for the outer moon is set down by the imaginary traveler at twenty and a half hours; in fact, it is a little over thirty hours. Pretty good for a guess at moons that never offered to human observers until a century later the slightest evidence of their existence. Voltaire described the journey of Micromegas, an inhabitant of Sirius, who left the great Dog Star for a visit to the solar system. "He traveled" wrote the satirist, "about 100,000,000 of leagues after leaving Jupiter. Coasting by Mars, he saw two moons circling about the planet, which have hitherto escaped the observation of astronomers on the earth." Prof. Hall has named his moons Diemos and Phobos, after the attendants of Mars, who are spoken of in Book xv. of Homer's Iliad as helping to accoutre the God of War for conflict.

He spake and summoned fear and flight to yoke
His steeds and put his glorious armor on.

HOW THEY TESTIFY.

Is there any principle in all nature more mysterious than the union of soul and body, by which a supposed spiritual substance acquires such an influence over a material one that the most refined thought is able to actuate the grossest matter?—David Hume.

Who can believe that a thinking being which is in a perpetual progress of improvements, must perish at her first setting out.—Bishop Porteus.

The thought that death terminates soul life, detroned reason, extinguishes all noble and heroic sentiments, and subjects the mind to the slavery of every present passion.—Bishop Berkley.

The three states of the caterpillar, larva, and butterfly, have been applied to typify the human being; its terrestrial form, apparent death, and ultimate celestial destinations.—Sir Robert Boyle.

LITERARY.

Hell—A poem by the author of "Pater-nal Admonition." Copyrighted by J. H. Stevenson. Ramsey & Hisbee, printers, Washington, D. C.

Hood's Calendar for 1891 is out and it is certainly a beautiful production of the lithographers' and printers' arts. The subject represents three children playing musical instruments, and the positions, expressions, coloring and general finish make a most charming picture. But to be appreciated it must be seen. Ask your druggist for Hood's Sarsaparilla Calendar, or send six cents in stamps for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

Religion of Man and Ethics of Science. By Hudson Tuttle. Price \$1.50. See list of contents in advertisement on inside page. This already speaks for the book and the reader may be assured of some sound sensible matter, for Hudson Tuttle is one of our standard writers whose productions will stand the test of ages—if but as a primitive step to what is to follow. But what there is now is pure and logical and of the highest that is to be had under present circumstances from the realm of thought. No sophistry or conventionalism is intermingled with Mr. Tuttle or his writings, and when we touch anything coming from that source we handle that which is clean and truly spiritual. Mr. Tuttle is all soul so far as his dealing with man and the problems of life are concerned, and is one of the brightest lights in our ranks. Would we had an army of such.

You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this Book of Life, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

BRONCHITIS Religion of Man And Ethics of Science,

By Hudson Tuttle.

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand, ready to be applied at a moment's notice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister four years of age, was with from bronchitis that we had almost given up hope of her recovery. Our family physician, a skillful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and within a week, was out of danger. We continued giving the Pectoral until she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as "the consolider of the afflicted."—Jaimie Rufus Vidal, San Cristobal, San Domingo.

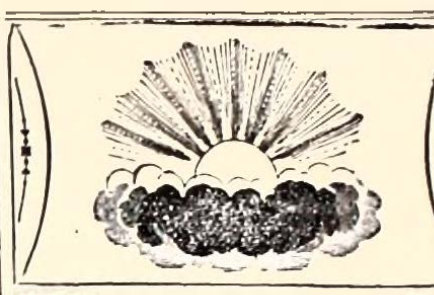
"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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A. F. MELCHERS EDITOR

CINCINNATI - - - JANUARY 17, 1891

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When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists' Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

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PSYCHOMETRY—INDIVIDUAL AND GENERAL.

In replying to a private letter from Bro. Silas Tyrrell—a total stranger to us—we involuntarily got a glimpse of his soul nature, as it were, and "read" him through the medium or agency of what has been termed psychometry or character reading—a gift through which some people can very accurately delineate character, sense underlying causes or predict forthcoming effects.

Though we dislike to publish anything concerning self, either in the nature of an advertisement—though permissible in this Yankee nation of ours—or as a puff, we feel impelled to give the reader the benefit of his answer, for reasons stated below.

Mr. Tyrrell says: "I do not want you to think me egotistical, but you have given me a more accurate description of my ideal life than I could write out myself, and must say that you are a first class reader of human character and think you would do well to hang out your shingle in that capacity. But we will never consent to lose you as our Editor. Perhaps you might run the two institutions in concert and make both a success. I also notice that your editorial columns from week to week are loaded with pabulum suited to man with his triune nature, which shows that you are a true public educator. God bless and crown your efforts with success."

Concerning our nomination he says: "Don't back water. Having firmly raised your flag nail it to the mast head of your editorial ship with the words of the dying Laurence 'Don't give up the ship,' and call for volunteers. Depend upon it, you are in the right and will win if you persevere."

Whether right or wrong, time must decide. If psychometry is worth anything in personal affairs why not in public. We have many testimonials as above, but principally, and we believe only from parties that we psychometrized under similar conditions or circumstances—unwittingly and without premeditation. We nominated Ingersoll for president in a similar frame of mind. May we not have struck an underlying cause—if not to be effectuated through Mr. Ingersoll, though a similar spirit—or touched upon a chord that vibrates in harmony with truth or that which is needed?

While apologizing for this egotistical commentary we will close by saying if we have made a mistake in our latter psychometrization, we have the gratification of knowing that we do not stand alone in the world; and furthermore, it is a mistake that hurts no one.

ERRORS.

Errors are very easily made, but difficult to forgive—whether pertaining to man's moral career or his manuscript.

It is undoubtedly aggravating to contributors to see errors in their writings—something that is sacred to every such producer, and in the main containing his last and best thoughts.

All newspapers are guilty of the offense—the best not excepted. A Washington paper once tried to issue an errorless sheet and employed six proof readers to separately go over the work after the printer, but failed. Since then it has been decided that perfection in journalism is like perfection in man—not attainable on this side of the veil.

In view of this therefore we would request contributors to be particular with their chirography, and especially in the employment of foreign terms or new fangled coinages; and also when giving expression to new philosophical ideas. We might bridge over political ones, for every day association familiarizes printer and proof reader with them; or make sense in a simple statement of material facts. But when dealing with the metaphysical—the spiritual—writers should remember that few printers or proof readers deal in such articles and consequently do not understand enough of the essential to catch the writer's meaning.

A religious paper, where complaint had been recently instituted concerning

errors in a contributors writings, replies thus, though somewhat sarcastically: "Ought not a compositor and particularly a proof reader to be able to guess the true signification of any sort of hieroglyphics or hen tracks imprinted on paper? Certainly!—Hence the monstrous dereliction of the culprits who in last issue made (— say so and so.) Of course, even the printer's devil should understand Boelme, etc., * * * and printer and proof-reader should be highly developed telepathic percipients, catching a writer's thought however completely he disguises it."

This is monstrous and would hardly be forgiven by one who easily finds fault; for the more ready we are to do this, the more difficult it is to forgive. But some souls bridge over such trifles merrily and everybody feels as charitably towards them. And even those who sometimes speak as harshly as the above writer did, are said to be the best natured people in the end and are less harmful than the smooth tongued hypocrite who speaks only honeyed words and means nothing.

However, if we could but correct the errors in our character after they have been made, as we can in peoples' manuscripts after printing, we would be happy still. But, we suppose, like journalism, we must transit first and strive for perfection "over there!"

BELIEVE OR NOT, PUNISHMENT WILL FOLLOW.

The inconsistency of the Christians' belief in Christ is best proven by the action of their government officers and others who live up to the doctrine. While one set are trying to force God into the constitution, burdening the people with Sunday laws, and tax and hamper those of other religious belief, another set are threatening with hell fire, punishing and arresting people for carrying out Christ's teachings or imitating him practically.

"Resist not evil," says Christ and the church. "Come into the patrol wagon," says the officer of the law for not resisting it.

"Sell all you have, give it to the poor and become a beggar," says Christ and the church. "Give him ten days and cost" says the judge for vagrancy.

"Curse trees that won't bear fruit on Sunday," says Christ and the church. "Put him into an asylum, for he is a crank," cries the unthinking Christian. Etc., etc.

By doing what Christ did; namely, raising the dead (at materializing seances) is denounced a fraud and raided by professed believers in Bible miracles. By turning water into wine (without a magician's license) subjects the performer to fine or imprisonment. By telling your mother you will have none of her company, subject you to severe criticism by your neighbors and a forfeiture of your pew in church (if in arrears—otherwise not). Taking no heed for the morrow, or corn from the fields without permission, places you in danger of being bitten by a Christian dog or of getting a load of buckshot in your unchristian coat tail.

Such and other inconsistencies may be scored by the hundreds if we desired to extend our little plesantry. But this will suffice as a cue to those who wish to continue the study of this sort of philosophy, and which they can do by taking the Bible in one hand and common reason in the other, and compare the real past with the sham present.

JEW AND GENTILE ALIKE.

When Rabbi Felsenthal was asked at the recent conference between Jew and Gentile, at Chicago, "Why Israelites do not accept Jesus as their Messiah," he replied: "The question should have been amplified, some other questions should have been connected therewith and should have been added thereto. For instance, Why do the Unitarians refuse to acknowledge Jesus as their Messiah, as their Savior and their Redeemer, and why are they so decidedly opposed to adore him as a divine being, as the second person in the holy trinity, ay, as a God himself, a God incarnate? An you might further ask, Why do the members of free religious associations, and those who have joined ethical culture societies, totally ignore Jesus, and why are they so bold and so outspoken in their antagonism and opposition to the whole Christology? You who are so anxious for the Jews' salvation might go out into still larger circles—ask millions who are Christian in name only, but who in reality are as far from acknowledging Jesus as a Redeemer as the strictest Jew is from such an acknowledgment."

Aye, and they might ask Jesus himself, if there ever was such a being, and he would deny his divinity—and has denied it according to the Bible, the Christian's own record, never having claimed more for himself than what most ordinary mortals have. If man's salvation depended on a belief in Jesus very few will be saved, and the best men of earth will have the best company in the future life, for but comparatively few great and good men could sincerely vow that they believe this doctrine. The majority are women and children, and the unenlightened clergy. A little knowledge is a dangerous thing—to orthodoxy, as it has been recently again proven by the denial of the origin, birth and physical resurrection by R. V. H. MacQuary, Episcopal clergyman in his "Evolution of Man and Christianity,"

PROPHECY

Is to know the effects that certain causes are going to produce. We know that certain seeds, after having been placed in the ground, will produce certain results. Spirits know by causes they see imbedded in matter (whether in a planet or an individual) what effects are going to accrue from them, and judge accordingly. Impressionable people receive this information from spirits and express such as their opinion, foretelling or foreshadowing coming events. In Bible times these were called prophets. To-day they are known as fortune tellers, mediums, farsighted reasoners or thinkers, statesmen, etc., and are denominated great according to their powers of seeing (mentally or clairvoyantly) ahead. If the little prophets are ostracized and taxed why not the larger ones? Under the latter would come all the preachers, senators, congressmen and much of the smaller political fry in the country. Let us be just if we must tax people because they make prophesying a business, and tax them all. The best paid are those who are the most astute in this respect, and none of the latter have to pay a license for making a living although they can best afford it.

ARE DREAMS REALITIES?

Mr. O. P. Read dreamed one night that he visited his counting room, and upon entering found a letter from his brother, bringing the news of his father's death. According to the last news the latter was in good health. Next morning, on entering the counting room, he found a letter on the desk from his brother, the same having come by the morning's mail. On opening it he read of his father's death.

Can science account for this, or any similar prophetic dreams? Or through which lost articles have been recovered? If it is not a soul nature that thus penetrates matter and has clairvoyant and prophetic sight, what is it? And if a soul (or spirit body) can detach itself from the human body while yet alive (asleep) and continue to think and feel, why not when the body is dead? What else is that which thinks and acts and sees while the physical body is asleep, but man's immortal part—his spirit body?

RELIGIOUS TOLERATION?

In a recently published letter Cardinal Gibbons says:

"The United States furnishes the world with the most beautiful example of religious toleration by giving the amplest liberty to all, without interfering with any creed. This country protects all religions alike without trenching upon the conscience of any individual."

To this the Twentieth Century very truly replies:

"Theoretically this is true, but recent examples show that if a Mormon or a Spiritualist happens to find himself on trial before a judge or jury, he is very apt to lose his case, through the mental bias of his judges against his religion."

MRS. GLADING

Seems to make a deep and lasting impression on the hearts of some people, to judge from report and the affectionate manner in which people speak of her. From many quarters come praises sung in her behalf anent her recent funeral services over the body of young Lee S. Thompson, of Mason, Ohio. Would all our preachers could sympathize so deeply with the afflicted—so much so, as to attract to themselves a loving sympathy in return—as Mrs. Glading is enabled to do and for which she seems to be rewarded by the kind remembrance in which people hold her.

Because it sometimes happens—so seldom that it becomes noticeable—that a Spiritualist is sent to an insane asylum, is no reason for some (unreasoning—insane), people to conclude that all Spiritualists are crazy or that Spiritualism produces dementia. Not as much so as Christianity, when we compare notes. Any form of religion crazes when indulged to a fanatical extent. And if it be proposed to legislate against the practice of Spiritualism, we amend to include all forms of religion. If Christians can get along without religion we certainly can. Let us end the worshipping of mythical gods and graven images and set a good example to the heathen.

Mr. C. H. Murray, in an article on 2d page, calls attention to a serious fact that might possibly interfere with or put an end to seances, spiritualistic meetings and the progress of Spiritualism generally. In that event, our hint at Masonic Spiritualism may become a necessity after all. As the phenomena need secluded or secret conditions to manifest perfectly, so organization may need like conditions to materialize—and will be necessary when legislatures put a stop to the practice of Spiritualism. Let us prepare in time.

If people generally know that every selfish act or malicious thought towards another being created a discord in the spirit which ended in pain through the physical body, more charity and less hatred would prevail among human kind. The burning hell is the aura in which we are individually enwrapped, and of our own making. Either pain here or extreme discontent in spirit can neutralize the discord.

We owe our discovery of the communion with spirits to children, and should not forget that they are entitled to a full share of the honors and deference due the discoverers. Admit them to the circles therefore, and let in the angels that accompany them. We will need their advice yet in the matter of organization.

The innocent can bear insinuations of any kind. It is only when they contain truth that they nettle the accused. But when nowhere touched he passes them by like the bark of a dog.

"One country, one constitution, one language, one destiny" must be the amended Websterian watchword for the future. C. O. Gill.

PERSONALS AND LOCALS.

Contributions accepted: J. W. D., C. B., F. W. W., L. A. C., M. S. P., A. C. S., A. J.

The new Progressive Spiritual Society of Grand Rapids has already fifty-seven members on its roll, reports Mrs. Glading.

Boston Investigator also contains a communication nominating Ingersoll for the Presidency.

M. E. C.—Certainly; but confine yourself to a column each if you wish to do the most good.

"We endorse your candidate for President." Lisle E. Saxton.

Another article from the Hon. Sidney Dean is in store for our readers. It will soon appear.

Every good cause has a good effect. Send fifty cents or a dollar for a three or six months' subscription for a poor Spiritualist neighbor or acquaintance and you may reap a three or six months feeling of happiness from it, or perhaps open the way for benevolent spirits to your household or circles, bringing good conditions and tests, or new phases of mediumship.

This issue again greets the reader with an array of contributors' names that make a galaxy as brilliant as can be found anywhere. Among them are Rev. Henry Frank, Lyman C. Howe, Hudson Tuttle, C. H. Murray, Silas Tyrrell, Dr. H. H. Brigham, Eliza Lamb Martyn, Myra F. Paine, Olive A. Blodgett, Will C. Hodge, Dr. J. Whittemore, etc.

M.—Yes, we are making war on the check-rein, and also on bad poetry, the wrong treatment and educational cramming of children, and injustice generally, and shall not desist until there is a sign of abeyance in these evils, as there has been, we are gratified to realize, in the professed owning of all the ancient controls by a few modern mediums.

Those of our patrons who have dealings with the money department of this concern are requested to address Mr. C. C. Stowell, as he has sole charge of the subscription, advertising and sale of books. We have absolutely no connection with any but the editorial department and do not assume any responsibility beyond that—even allowing our correspondents and contributors free scope to think as they please, but, of course, erasing that which we think damaging to the paper or the cause.

S. B.—Such communications are inserted at ten cents a line—generally paid for by the one concerned and cash in advance.

D. W. Hull has assumed editorial charge of *The People's State*, at Fort Dodge, Iowa, a newspaper devoted to "free money, free trade, free lands and government ownership of the railroads."

U. G. F.—Poem received. May use the short ones within a few months; but the long one—oh, if we didn't have a bushel on hand we might give you some hope.

O. P. Kellogg, one of the earliest lecturers on Spiritualism, widely-known, especially well in Ohio and Pennsylvania as an earnest, eloquent, of irreproachable character, removed to Wyoming and was last fall elected from two counties to the Legislature, and at a mass caucus of all parties was forced to accept the speakership of the House. He has been of efficient service in guarding the equal rights of woman in that state by statutory law. In a private letter he says: "I am still a warm-hearted Spiritualist and do not hesitate to avow my convictions and it does not in the least hurt my influence."

When we say "contributions accepted," we mean that they will be used if not out of date when their turn arrives. Some contributors seem to think that we are bound to publish them because once accepted. This is a mistaken idea.

Sitting Bull has at least served his country well in some respects. The pony upon which he died is being contemporaneously exhibited at the different dime museums, and his materialized spirit shows nightly at every seance in the land. He covers more territory in his death than in his life.—Cincinnati Enquirer.

The Boston Investigator says to its correspondents: "Short communications are preferable. Good ideas are better than good grammar, but both are desirable." We second the motion.

A supper and dance will be given at G. A. R. Hall under the auspices of the ladies of the Union Society of Spiritualists on the last Wednesday of this month—the 28th of January.

Mrs. A. M. Glading had the pleasure of

greeting quite a good audience on Sunday morning last considering the unpropitious weather. Her lecture was the effect of an inspiration taken from the morning hymn "I love to tell the story." Before her lay an open book of flowers—a floral emblem presented to her after the funeral obsequies of young Mr. Lee S. Thompson, at Mason, O., a few days previous—from which she seemed to read or gather her thoughts, as frequent reference to it and comparing her remarks with it induced this feeling or belief. Of course, this is but allegorical—to the materialistic world, but not to a medium. Thoughts are things in spirit, and a clairvoyant may read from a floral book as readily as one, who has not dropped the material scales, can from a printed book. On the whole, Mrs. Glading's lecture was interesting and soulful. Many excellent readings and tests were given at the close. The evening services were not so well attended, undoubtedly owing to the rain, snow and sleet that was falling in happy unison. But this did not deter Mrs. Glading from interesting those who were present, and particularly while giving the character readings, among which were also many spirit tests. She is very pathetic at times and utters words of comfort which are better than gold. Many think Mrs. Glading the best medium for this phase in the field. She also read from articles handed in by the audience and was gratified to hear that about nine-tenths of the delineations were correct. She speaks two more Sundays, when she will have to leave her friends to take up her mission of blessing and comforting people elsewhere.

Two slight earthquake shocks were perceived in Elwood, Ind., on the 3rd.

The Brazilian government is refused recognition by Russia, Austria, and Germany.

Election of a cardinal as the next pope is at hand, and France is anxious that one friendly to the republic be elected.

German Catholics deemed their sufferings ended with Bismarck's removal, but now Minister Van Gossler has introduced a bill to secularize all schools, not only in instruction but in administration.

DANVILLE, ILL. J. N. Archbold, of Ridge Farm, has invented a magazine gun, mounted on a shaft. It has six four-foot rifle barrels and is fed by a chain belt, placing no limit on the number of shots that can be fired in succession.

PARIS. The Figaro publishes an announcement to the effect that the Pope has consented to act as mediator between Belgium and Portugal in connection with the disputes as to frontier limitations between the Congo Free State and Angola.

Those who saw the remains of the late gallant Lieut. Rains, brought to Walla Walla from Lapwai for reinterment, say he looked as natural as he did on the day he was first buried, nearly thirteen years ago. They could recognize him at a glance.

PRINCETON, N. J. A large white crow was shot recently on the farm of Sanford Vernam, in Ewing township, southwest of Princeton. The body and head of this rare bird, which is seldom seen in the Middle States, are covered with chocolate-color feathers, while the feathers of the large wings are pure white.

Among the bills introduced in the Vermont legislature is: "A bill prohibiting traveling on Sunday, except to church or on errands of humanity and charity." The Western Herald says the people of the whole United States ought to go to the expense of presenting a large leather medal to those Vermont Solos.

The latest sad among the equestriennes is to ride one day to the left side, the next to the right. Since Mrs. Jeuness-Miller sounded a trumpet informing women they were in danger of growing lopsided by not riding man fashion there has been much anxiety felt over the situation of affairs. The physicians and the foreign barons who run our riding academies have evolved this panacea for on-sidedness.

Supt. Jones, of the Dead Letter Department in the Post-Office, has 1,000 articles which came through the mails around Christmas time which bear no inscription or writing of any kind to identify the persons to whom they belong or were intended for. Among the articles are gold watches, gold scarf pins, silk handkerchiefs, pictures, pills, rubber shoes, stockings, buttons, badges and a host of other things. One letter contained \$300 in cash.

There is a tendency to be hysterical about the fate of Sitting Bull that is quite uncalled for. The old reprobate was always well fed, and might have fared better had he behaved himself. He was not murdered by the soldiers of the United States, but was killed by the shot of one of his own race during an attempt to rescue him after his arrest as a mischief-maker and an incendiary.—Detroit Free Press.

Ward McAllister, author of "Society as I have Found It," has been variously dubbed by the foreign and domestic press: "The Lackey of the Four Hundred," "Autocrat of the Drawing-Room," "Lord High Steward of the Four Hundred," "The Peeps of Contemporary New York," "Boswell of the Lum Tum,"

"The Social Scene Shifter," "The American Toady" and "The Downy run for Alderman of New York City."

The law excluding from the mails papers that advertise lotteries is one but it looks as if it might be amended to carry its enforcement a shade further that is absolutely necessary to government and good morals. The law, for instance, of a newspaper publishing a local item to the effect that the publication in the society column had drawn a prize in a lottery, to be a straining of the law which would bring it into discredit, one of the misfortunes that can befall a really good law. It may not be easy always to bring it into discredit, one of the misfortunes that can befall a really good law. It may not be easy always to bring it into discredit, one of the misfortunes that can befall a really good law.

"Yes, I have been in a country where the snow is two miles deep," said Lazard, a mining expert from Tomba, Ari., at the Palmer House yesterday. Lazard was in the East during the snow-storm, and was talking about the people in Pennsylvania called Lazard. "They thought the two-foot snow was something to talk about," continued the visitor, "but if they would Alaska about two hundred miles up Yukon River they would find snow for miles is so thick that the banks most reach the skies. If it keeps on cumulating as fast as it has during the last ten years scientific men will not be able to say truthfully the earth is round. I was in Alaska in the Consofale region in 1885, and that year the snowfall was quite heavy. Snow that falls there melts, for it never melts."—Chicago Tribune.

The late Grand Jury for the city of St. Louis made a startling report to Judge Normite. The body is composed of leading citizens and in its report "Although it may be said that the practice of the Grand Jury is to take cognizance of infractions of the law, and to criticize the law itself, we are strained by our experience during the present session, an experience which does not differ from that of former Grand Juries, to put on record our emphatic protest against the entire Grand Jury system, so far, at least, as it relates to the administration of the criminal law in St. Louis and other large cities. It is constantly becoming more evident, and public sentiment, we believe, is inclining to the opinion, that the Grand Jury is not only a superfluous and expensive adjunct to criminal jurisprudence, but that in most cases it actually hinders and delays the administration of justice, while it also affords to its members, when inclined, the opportunity to gratify malice or to blacken the reputations of reputable men. If, however, we consider only the most obvious objections to the system, we find the evidence it considers is entirely too expensive, and its sessions are secret, both of which are in violation of the spirit of our institutions and subversive of justice. Modern and American ideas require that the accused shall be brought face to face with the accuser, and the secret star chamber inquisitions should be abolished."

The old story of a contest over a millionaire's will was repeated in three or four instances in different parts of the country during last week.

Of all the means of avoiding this unpleasant end to a life-time of accumulation, that of being one's own executor perhaps the surest and most satisfactory. To bestow one's benefactions while living is not only to make sure that the money goes where its possessor desires it to go, but to enjoy the satisfaction of seeing the pleasure it gives or the good it accomplishes. By reserving enough for support to the end of life the surplus can be more wisely and surely placed by a living than by a dead hand. No one needs to die a multi-millionaire, since "there are no pockets in the shroud." To give while living is better than to bequeath after death.

The philosophy of life carved upon the tombstone of the old English lord: "What we spent, we had; what we gave, we have; what we left, we lost," has a great deal to commend it. The recollection of money well spent is one of the choicest of memories. "The past at least is secure." The blessedness of giving when the heart prompts or the judgment dictates remains as a part of the permanent in our character. It is a treasure that can be taken with us when we go hence. But what we leave we lose, and we can have small assurance that it will be spent as we would wish it to be.

A will contest is the mockery of fate at the money-hoarding instinct.—N. Y. World.

\$100 Reward. \$100.

The many readers of THE BETTER WAY will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

F. J. CHERRY & Co., Toledo, O.

Sold by all druggists, 75c.

Correspondence.

Lansing, Mich.

A fair audience greeted Helen Stuart Richings, Spiritualist, at Mead's Hall last night. She lectured on Spiritualism in a charming and entertaining manner. She speaks rapidly, fluently and at times eloquently, and in a clear and forcible and decidedly well worth hearing. At the close of the lecture she recited the "Rite of Jennie McNeil," in her inimitable manner, and brought down the house.—State Republican.

Bridgeport, Conn.

The lecture delivered by Oscar A. Ederly for the Spiritualists at Grand Army Hall last night, January 14th, was characterized by eloquence, logic and conciseness, the subject being "Naturalism as a religion," and calling out many favorable comments from those present. The tests of spirits present were readily recognized by the parties addressed.

Mr. Ederly will speak for this society at G. A. R. Hall the remaining Sundays of this month.—Morning News.

Saratoga, N. Y.

R. H. Kneeshaw writes that he is lecturing for the First Society of that place, and that he takes great pleasure in seeing that the cause in Saratoga is in a very healthy condition. Indeed the society having just held its annual election, in which all the old officers were re-elected, and that Dr. W. H. Mills, the President, receiving the confidence of the members for the eighth time, speaks volumes for the harmony and good will of the members and the efficiency of the administration.

Mason, O.

J. G. Shephard, of Mason, writes that too much praise cannot be bestowed upon Mrs. A. M. Wadling for her glowing tribute paid to the memory of Lee S. Thompson at the latter's funeral obsequies last week. The floral emblems were a harp with a broken string, presented by his class and teachers of 1890, in which he graduated. Another was an anchor, and a third an open book, representing his pure life. Resolutions were also drafted by his graduating class and teachers, respecting his death, as he was the first to pass away.

Watertown, N. Y.

The anniversary meeting of the First Progressive Spiritual Society of Watertown, N. Y., was held at the temple on the evening of the 14th of December, and resulted in the re-election of Mrs. Margaret Gifford and of Charles Wilson as trustees. The Board of Trustees immediately met and reorganized and re-elected the trustees of the preceding year.

On the evening of New Year's Day was celebrated the fifty-second anniversary of the marriage of Mr. and Mrs. Abel Davis, the generous donors to whom the society is indebted for the temple.

There was a supper, and at 7 o'clock services were held, Mrs. Mary C. Lyman officiating, who delivered a discourse that was pronounced both eloquent and appropriate by all who heard it.

F. N. FRICH.

Grand Ledge, Mich.

Having seen one of your papers, I find that you are working in the cause of Spiritualism and truth. I trust you will insert these few lines.

Mrs. Lena Bible and mother have been here the second time, giving lectures around in different places with good success. She is a nice speaker, very logical, eloquent and progressive. She gave one lecture on "Morality and duties of mediums" that was grand. O, that she might speak on that subject everywhere. She is a good test medium. She gave psychometric readings after each lecture, which were very well understood and recognized by all. She left the impression with many of her auditors that they want to know more of the good things Spiritualism teaches. She left here two weeks ago for Battle Creek, Mich., where she intended making her headquarters. May the angels ever guide and direct her in her good work in the way of truth and progress, is my wish.

MRS. JULIA A. SNYDER.

Peoria, Ill.

Frank T. Ripley is lecturing and giving tests for the First Society of Spiritualists to large and delighted audiences here. Mr. Ripley will return to Boston, Mass., in February, and all societies wishing his services en route to Boston may address him at Peoria P. O. General delivery, on or before January 27th.

The friends of Mrs. Theresa Allen at Peoria have just given her a very pleasant surprise, and one that she highly appreciates. It is a beautiful poem, written especially for her by the ex-president of the Spiritual Society of that city, Mr. W. A. Kipp, in consideration of his present grief in the sad affliction of his aged mother in Atlanta, Ga., by whose bedside she is now anxiously watching. This poem has the signatures of nearly sixty of Mrs. Allen's sympathizing friends in Peoria and vicinity, who thus wished to echo and endorse the sentiments expressed by the brother. The verses and signatures are neatly preserved in a handsomely push-bound Album with the inscription, "Love unites the world." A FRIEND.

Atlanta, Ga.

Last Sunday being the first Sunday of the New Year, the First Society held their annual election of officers to serve the coming year, with the following result: Bro. J. V. M. Cain, President; W. T. Nolan, Vice-president; H. C. Harris, Secretary; Sister Fannie Hall, Corresponding Secretary; Bro. M. E. Gaynes, Treasurer. Bros. W. G. Forsyth, T. M. Taylor, J. A. J. Davis, Trustees.

Our society has done well under the many adverse circumstances it has had to encounter. There has been some lack of harmony, which has caused a falling away of some of the members, others seem indifferent and stay away. Our society lacking, too, in wealth, needed the support of every member to defray the necessary expenses, rents, lectures etc. Yet with all this there seems to be the spirit of investigation in our midst, for every Sunday evening our hall is full, many times overflowing with those who are anxious to gain some knowledge of our spiritual philosophy.

We have with us Mrs. Ryan, a lecturer from the Pacific Slope. She is a fine speaker, and her audience is much pleased with her, and we are hoping she will do much good.

Our home mediums are doing a good work, sowing spiritual seed in orthodox fields, which I hope will soon bring forth an abundant harvest and truth will come forth triumphant, not only here but everywhere.

MRS. FANNIE HALL, Corr. Sec'y.

Dayton, O.

A series of lectures have just closed for the First Spiritual Society by Mrs. C. Van Duzee, which have been very satisfactory and gratifying. We have had a revival in the cause, so that it has shaken the creeds to the foundation, and souls have been shown the true light of spiritual truths and phenomena.

At the conclusion of her work we had a public séance in our hall by the management and control of our body medium, as we call him, Hugh Moore, given to a promiscuous audience.

The tests were given from the platform in materialization and trumpet talking. The writer's father, who had passed into the spirit world about four hundred miles from here twenty-four hours before, called for his son in an audible voice from the platform, saying, "My son, I am in the spirit world. I am so surprised, things are so strange; it is so beautiful, so grand." Then calling for my wife, told us both when he passed away; how different it was to what he expected it; said his little niece brought him there, as she had been over there twelve years. We soon got the information by telegraph of the fact.

We are now entertained by Frank T. Ripley, of Boston. After his lectures he gives tests. We are glad to tell you we are making the spiritual thunders roll, until the people can see divine truth chattering down like May showers bringing forth spirit fruits, and souls are made happy in every home.

FRANKLIN THOMPSON

Boston, Mass.

A pleasant event of the past week in Spiritual circles in Boston was the reception to Mrs. H. S. Lake, by the society over which she presides, on her return home from Washington, D. C., where she has been for the past month laboring in the spiritual vineyard. The lower audience room of the First Spiritual Temple was well filled with the many friends, co-workers and admirers of Mrs. Lake, who came to participate in the exercises of the occasion. Many prominent Spiritualists were present. Among them, Dr. H. B. Storer, who gave the opening address of welcome, followed by Mrs. Shepard, Lillie, Mrs. Emma Miller, Mr. Ayer, Prof. Babcock, Mr. Edson, Dr. Wilder and many others. The Temple Choral Choir sang "Home Again" very sweetly, after which the secretary of the society, in an address of welcome, filled with words of love and appreciation, presented Mrs. Lake with a sum of money in gold, and a beautiful basket of flowers, to which, after the first surprise, she fitly and feelingly responded. One of her grand controls then entranced her, and spoke forcible and encouraging words of the progress of humanity, predicting a better condition of things soon to come. A soul stirring hymn was then sung, the benediction pronounced by Mrs. Lake, and after many handshakes and words of welcome, this very pleasant and much enjoyed occasion closed, but the memory of the happy and profitable hours of the evening will linger in the heart while time shall last.

J. D. C.

Anderson, Ind.

The first session of the quarterly meeting of the Indiana State Association of Spiritualists, was called to order by Dr. Westerfield at 7:30 p. m., Thursday, January 18th. In the absence of the secretary, Brother W. M. Smith was appointed secretary pro tem, after which Dr. Westerfield introduced as speaker for the evening Miss Jennie B. Hagan, who is too well known to most of the friends to need any recommendation. Friday morning Miss Hagan again lectured. The afternoon meeting was devoted to conference, and in the evening Miss Hagan lectured again. On Saturday morning the platform was occupied by that most eloquent and forcible speaker, Mrs. A. H. Luther, of Crown Point. At the afternoon session the platform was occupied by Miss Hagan. At the opening of the evening session, the first business in order was the report of committee on camp ground, who reported the purchase of thirty acres of land near the village of Chesterfield, about six miles east of Anderson. These grounds are beautifully situated on the south bank of the White River, about one half mile from the depot, and are of easy access from all portions of the State.

The first meeting of the association will be held on these grounds commencing some time in July, the precise date of which will be announced later on. We hope by that time to have such arrangements made as to insure the comfort and convenience of all visitors and campers.

The time was divided on Saturday evening between Miss Hagan and Mrs. Luther, it being Miss Hagan's last appearance, owing to her having to return to Indianapolis to fill an engagement.

On Sunday morning Mrs. Luther took for her subject, "A description of our spirit home," which was pronounced by all who heard it one of the best they had ever heard.

At the afternoon meeting, which was a conference, it was decided to cancel the meeting which had been appointed at Rochester in June, on account of the short space of time intervening between that and the grove meeting.

Mr. Luther lectured again in the evening, after which the association adjourned, subject to the call of the trustees.

Yours fraternally, UNO.

Pymont, O.

Since our last letter to THE BETTER WAY, two weeks ago, we have been enjoying a series of meetings at this place, given by Mr. Hugh R. Moore, of Dayton, O. He has been in the field but a short time as a medium, nevertheless we are constrained to say that as a medium possessing all the phases of mediumship he has no superior. His seances are of a sublime and sympathetic nature, such as will make the sad heart gay and bring joy and happiness in all family circles. His etherizations are grand and convincing to the most sincere skeptic. They are inexpressibly wonderful to behold.

In our first circle of this kind we could only say that it was the grandest thing that we ever witnessed in all our past life.

The people of this place are being very much stirred up, I am happy to say, in this grand truth of Spiritualism—the only law on the face of this planet that drives from the soul of man that doubt of existence of the future home where the spirits dwell in love, joy and in a world without end.

We expect, in the near future, to organize a society in our little town. How much we can do in this way to illuminate the truth we know not, but we are willing to do all that is in our power to bring before our mortal friends the phenomena of Spiritualism, and by so doing we can together study its philosophy.

Mr. Moore's spirit control, "Uncle Joe," gave us a very nice lecture on "The spirit world." We can never forget that beautiful picture unfolded before us that afternoon. It was delivered in a dark circle, through the trumpet, in an eloquent manner. There are no words intense enough to express our heartfelt thanks and love to Uncle Joe.

Mr. Moore was with us two weeks, and during his stay has made many warm friends who are ready to welcome his return in the near future. This was a merry Christmas to us, as he being with us on that day, gave us a seance never to be forgotten. He left for his home on Sunday morning, Dec. 28th. He left Dayton on the following Tuesday for Evansville, Ind., where he will remain for a week or two.

Wishing THE BETTER WAY a prosperous year and long life, and may it reach the fireside of every truth seeker in the land.

B. P. P.

Grand Rapids, Mich.

A depot for the permanent sale of THE BETTER WAY is now established in Grand Rapids, Mich., in the Davidson book store, corner of Pearl and Arcade streets.

Our meetings this month are increasing in numbers and interest under the inspiration of

Mrs. Helen Stuart Richings. Last night the hall was packed to listen to a reply to Elder Moor, an Advent minister, who, the week previous, had delivered a sermon in which he denominated Spiritualism "a satanic delusion."

Mrs. Richings reply was printed and yet it was characterized throughout by a generous, liberal position toward the gentleman who had nothing but evil to relate of the Spiritualists to his hearers. The press speaks of the reply in the highest terms.

Our society is all full of enthusiasm, and under such lecturers and leaders as we have had we find our mental atmosphere changing. New impulses added, and we see more plainly than ever how much we have lost by remaining inactive or without combined effort to put our philosophy before the people in an intelligent manner.

Oh! Spiritualists, everywhere, add your strength to your local society, if you have one, and if not organize one, and from these small organizations sometimes we can come together in conventions that will speak of our strength and numbers.

We Spiritualists can have anything we wish that is right if we show unity of purpose and work for it. Not for self but good to all.

E. F. JOSEMAN.

Cleveland, O.

In the city of Cleveland, Sunday, January 14, 1901, Mr. J. Frank Baxter gave the first of a series of lectures, announced that he would give on the successful Sunday evenings of the month.

Mr. Baxter has appeared many times in Cleveland, and has many friends and good following. While the easiest way to pay expenses, at any rate to equalize the responsibility of promised pay, is to charge a door fee, yet it is to be regretted—think a great many in Cleveland—that so high a door fee is charged to the general public for it is known that many worthy and wishful are deprived chances of attending the meetings.

The Sunday evening in report, however, had a good-sized audience in attendance, and certainly, judging from among things, and particularly by the attention and applause, a most appreciative one.

Being in good voice he sang in an electrifying manner the songs "Roses Under the Snow" and "Garden Years," between which he read the poem "Every Year," all as preparatory to his lecture on "Spiritualism, the religion for humanity."

Mr. Baxter's position and course were well taken, and his discourse logical and conclusive. Every one present seemed to enjoy it, and marked the fact by prolonged applause at the close.

After another song Mr. Baxter gave a seance of one hour, when the nails of logic driven during his lecture were clinched by facts in the exercise of his mediumship. The seance was replete in detail, and all descriptions of spirits were readily recognized.

On Sunday, January 14th, the celebration of the twenty-fifth anniversary of the Children's Progressive Lyceum will take place in the well-appointed, centrally-located and commodious Lyceum Theatre. Mr. Baxter will give an address, as will also Prof. Hudson Tuttle and Hon. A. B. French.

Mr. Andrew Jackson Davis, the father of the Spiritualist Sunday-schools, known as the Children's Progressive Lyceums, has been invited and petitioned to preside. Grand preparations are in progress, and the Cleveland Lyceum's stage exhibition at the theatre in the evening will appropriately glorify the occasion. Already the tickets have met with early and ready sale. All expenses are met, and large and brilliant assemblage is guaranteed.

CONT.

New York.

Mrs. Ida P. A. Whitlock spoke before the First Society of Spiritualists in Adelphi Hall last Sunday, and discoursed at considerable length on subjects supplied from the audience. "The spirit and its connection with the body," was the subject of a lengthy dissertation, which brought out a vast knowledge of the laws relating to this question. "How do the spirits view the newspaper attacks on mediums and Spiritualists?" was one of the questions submitted, and the response was emphatic and decided. The controls said: The result of the newspaper notoriety is that you will gain, and those attacks will have no effect. We hope that the time will soon come when Spiritualists will study the laws governing phenomena, so that there will be light thrown on this dark subject. Mediums will not suffer by this treatment, and Spiritualism increase in power and influence.

There was a good-sized audience at the afternoon meeting to hear Mrs. M. E. Williams speak on "Mediumship, and the conditions pertaining thereto." In this connection, she said, it devolved upon investigators who are honest in their intentions to harmonize with the circle into which they are admitted, and aid in inducing an atmosphere that will be uplifting and purifying, and at the same time give a better understanding of Spiritualism, pure and simple. The desire of some people to use the spirits for the purpose of furthering their own enterprises in this world should be discontinued by Spiritualists, as the spirits attracted in such cases are of an earth-bound character, and their information is more often misleading than accurate, and a howl is raised against mediums, and the press uses every energy to crush the growth of Spiritualism and stamp out the phenomena. When a medium imperfectly developed undertakes to give her knowledge to people promiscuously, it causes a great stumbling block in the spread of Spiritualism, and retards her own unfoldment. Just as sure as the mind is filled with the proper thought, so sure will spirits be attracted who will demonstrate the soul's immortality, and instill in the mind purer conceptions and intentions.

We must not rely solely upon guardian spirits, for it is a misconception that spirits are primed to our conditions and ever present with us. It is not logical. It is here that Spiritualism is so unfortunately misunderstood, and, with this conviction, mediums launch themselves upon the world, only to meet with condemnation. The speaker would not hesitate to say that under certain conditions the spirits convey information that becomes so warped in its transmission through an undeveloped medium that it is entirely wrong, but when the proper elements exist, the spirit world is so broad in its conception, so beautiful in its inspiration, so noble in its desire to aid humanity, that it helps us in every department of life. This, she said, is not the bright side of Spiritualism, but it is a matter of vital importance to its propagation; no matter how closely some of us are drawn to it and see the truths of Spiritualism in their brilliancy, this is a thing it would not be well to overlook. The speaker referred to the spirit of antagonism against Spiritualism that exists with the press of this country. The members of the press, the pulpit, or even the State, can never close the door between the two worlds that sheds its gladdening rays on us, and offers communication with our angel friends.

Miss Maggie Gaul, of Baltimore, conveyed a number of messages from the spirit life to people in the audience. It was amazing to note the promptness with which each communication was identified, bringing consolation and happiness to some, and no doubt giving encouragement to others who were present as investigators or mere curiosity-seekers.

Mr. H. J. Newton spoke about the injustice which Spiritualists suffer at the hands of the editors of the New York press, and that until Spiritualists make a decided stand and unify demand their rights they will not achieve justice at the hands of the editors of the secular press, who, of course, must cater to the prejudice of the dominating orthodox creeds.

Other speakers followed. Mrs. G. Whitlock gave some psychometric readings with her usual remarkably direct and accurate character. In the evening Mrs. Whitlock spoke under inspiration. Next Sunday Mrs. Bangs will occupy the platform.

Elmira, N. Y., and Philadelphia, Pa.

Enroute from Philadelphia, I halted at Elmira, N. Y., and gave a lecture there on Tuesday evening, December 18th, to a fine audience, and the best of feeling was manifest.

After two years of broken and conflicting efforts during which three societies have taken a part simultaneously, there remains now but one that shows signs of life. This society, started about two years ago, has quietly and steadily moved forward, without a ripple of discord to weaken their work. At least, this is the claim as given me, and I think it true.

Mrs. Berham had led them with her inspired discourses, which have rapidly improved, according to the estimates of disinterested observers, and she is now considered equal to many of our noted and popular speakers, and she may yet be known on the spiritual platform as a star of the first magnitude. I hope so.

As it now appears, the Spiritualists of Elmira may fully re-estimate themselves and extend their sphere of usefulness beyond any preceding association.

Among those who have done good work in Elmira during the past three years are: Carrie E. Twing who has many friends; George H. Brooks, J. K. Bailey, G. W. Kates and wife whose mediumship convinces many; Mrs. Reynolds, of Troy, N. Y., and perhaps some others.

In Philadelphia I met old friends, and I hope made some new ones. I heard Milton Allen one evening on "The New Cosmology," but this being an initial lecture, it was chiefly confined to Biblical interpretations and comparisons, and an effort to inspire confidence in the value of ancient revelations and prophecies, and the modern work, entitled, "A History of the Origin of All Things." This book the speaker thought the most wonderful revelation ever given to man, and destined to supercede all other theories of science and theology. It was given through a medium about thirty years ago.

Mr. and Mrs. Kates are doing a good work in Philadelphia, holding their public meetings at 2:30 p. m., thus not clashing with the sessions at G. A. R. Hall.

J. W. Colville has done a good work also, in an independent way, and I think he reaches many who do not interest themselves in Spiritualism generally. Mr. Deumer, for years Vice-President of the First Association, is now moving out successfully as an advocate upon the spiritual and liberal reform. As he was for twelve years an active and successful Methodist minister, he is pretty well equipped for liberal work, especially with his additional gift as a medium.

The Women's Union, started, I think, by the inspiration of Mrs. H. S. Lake, is a lively and thriving institution, and doing a grand work for the cause at large, and I guess also for the First Association especially.

I spent a pleasant evening at Hon. Thos. L. Lock's quiet home, and heard the little genius that inspires Mrs. Lock in a naive way. J. Reese Beale is a pillar in the Church of Truth, and an honor to any cause he may espouse. But he looks pale and sad, and evidently needs rest and change.

Miss Tracy Gilbert is doing a valuable service to the sick as clairvoyant and unguetist, and has many friends.

I heard of an arrest of a medium in the city for dividing the future, but I failed to get the name or particulars. Doubtless Jesus would fare hard in the Quaker City if he were there and behaved as he used to in Jerusalem and around about Jordan.

I heard B. P. Underwood for the first time on Sunday, December 28th. He is not the orator I had anticipated, nor does he seem as polished and easy on the platform as his writings would lead us to expect. But he is loaded with facts and knows how to wield them. He had a good audience, more men than women, and it seemed to me that his usefulness would be extended if he carried more of spiritual impulse into his intellectual hard work. Nevertheless, his work is useful, and the field is wide, and all true liberalists are one with us as far as they go, and Spiritualists ought to feel the importance of watching and defending our liberties. We should work together for the common good.

LYMAN C. HOWE.

Brooklyn, N. Y.

Fraternity Rooms, Sunday, January 14th.—Mr. Bowen was our speaker for the evening, talking for his subject "The latest sensation in Spiritualism," that being the purported spirit pictures exhibited by Mrs. Beach, are they real or manufactured? Why is it that there must be some one in our ranks stirring up and seeking to do more than the ordinary? Could we not do better work to remain meek and lowly, than to aspire to lofty attitudes without a firm foothold? Are these public disruptions productive of good. Is the good as some say equivalent to the amount of odium thrown at us. Should not we use wise discernment and bring out our own abilities without unduly grasping all without investigation. Let us as Spiritualists sweep and garish our use, that it may be pure and wholesome, and as we see ourselves arrayed in robes of shining brightness will be upheld and strengthened with an armor of steel, ready to fight the good fight when the captain calls for recruits, feeling that as beginners we can even be taught. For does not every day bring a new revelation to us, an unfolding of new beauties, a glorious resurrection of aspirations, a renewal of faith, a firmer, lasting and more enduring conviction.

TULKA.

To Cassadagans.

Members, Barrett & McCoy wish to announce to all who have subscribed for their work on "Cassadaga, Its History and Teachings," the work is rapidly advancing in preparation, and is expected to be ready for delivery on March 1, 1901. The work will be of great interest to all who have visited Cassadaga or who are interested in Spiritualism, and in order that the work may be put into the hands of those who wish to receive the names of any who wish the book—at \$1.00, delivered free. No money to be sent till notified that book is ready. The work will contain, besides historical matter, articles by the ablest writers in Spiritualism. Address BARRETT & MCCOY, Mendville, Pa.

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